

# CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[PAYABLE AT THE END OF SIX MONTHS]

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No. 21

## DOCTRINAL.

FOR THE CHRISTIAN INTELLIGENCER.

### A SERMON

Delivered before the Universalist Society in Norway,  
January, 1824—By JABEZ WOODMAN, A. M.

[CONTINUED.]

Isaiah xlv. 21, 22.—"And there is no God else besides me; a just God and a Saviour; there is none besides me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

Fourthly. The motive or design of God, in the creation of man. As God is a perfect being, it is not supposable, that he ever acts without motive or design. "Intelligence always involves design." As God is a being of infinite benevolence, we cannot, with any propriety imagine that he should bring beings into existence, with a view to make them eternally miserable in the coming world. Can it be supposed that millions of rational creatures were created with a design to be made incomparably wretched in an endless state of existence? This I conceive would be perfectly incompatible with the harmony of those attributes of God, which have already been exhibited to your view, viz. his goodness, wisdom and power. There are some, however, who concede to the idea of endless torments, and yet tell us, that none of the human family, were made for this end; but that God lets every individual finally decide his own case, either by his good attention to certain means, or by the neglect of them. In order to defend this idea, they quote the following scripture, "The Lord is long suffering toward us, not willing that any should perish, but that all should come to repentance."—2 Epistle of Peter, iii. 9. I would ask, if it be God's will that all should eventually come to repentance, who will be able to resist his will? Those limitarians who believe that mankind are in a salvable state, and yet deny that salvation will be realized by all, in the final result of things, "place God on one hand of the free agency and the devil on the other, while the feet are fettered with carnal passions and appetites: and the strongest party, or that which pulls with the greatest force will gain the victory." Then, they tell us, that if any are finally cast away, it is the result of their own folly, or misimprovement of their own free agency; for, say they, God on his part, has done all he could do, with propriety, for his rational offspring and that he has such good will towards them, that he had rather, they would attend to the means of grace and finally receive salvation, in the coming world. What? Tell us, at one time, that God lets all decide their own case, and at another time, that he is not willing that any should finally be lost? Let the candid reconcile these two ideas, if they can, and bring the matter to a fair demonstration, and see, whether God will, or will not, finally have his choice, in the great affair of man's final disposal. It evidently does appear, that from the consideration of the infinite goodness and wisdom of God, that when he created man, he was not indifferent, with regard to his final destiny, but that it was his design or motive, to make him eventually happy. The answer of the first question, in the Westminster Catechism, is in my conception, sound divinity. "What is the chief end of man? Ans. Man's chief end is to glorify God and enjoy him forever." If it be a fact that God made mankind, with a design to make them finally happy, it must certainly be realized; for he is not only infinitely good and wise, but possesses infinite power, both in heaven and earth, and will carry his own designs into effect. To affirm that he did not intend to make mankind finally happy, is to deny his infinite benevolence and love. If it be true that God is dealing with his creatures, in a kind and compassionate way, why

will he not finally, win them to himself by making effectual, those means used for their salvation? Has God any serious regard towards sinners? Or does he indifferently use the means, for their salvation, knowing at the same time, that the greater part of his rational offspring, will remain eternally obstinate and unsubdued? Do you not suppose, my respected auditory, that the Almighty Parent has more tender regard towards his rational creatures, than any individual of his rational creatures can have for another? No man, in his serious, dispassionate moments will undertake to deny this. Suppose then, for instance, that a man should see his neighbor, laboring under some heavy calamity, and from an external and specious pretence of kindness attempt to liberate him, knowing at the same time, that his attempt would be a mean of his neighbor's ruin. What idea would you have of this man? Did he mean to do his neighbor any good? If so, why did he have recourse to that mean, which would prove his destruction? Is it not consonant, both with scripture and reason, that if God created mankind, with a motive to make them finally happy, that he will in his own way and time bring about this glorious purpose? It rejoices the true believer, "that in the dispensation of the fulness of times," all things in Christ will be gathered together, "both which are in heaven, and which are on earth, even in him."

Fifthly. The immutability of God. The doctrine of the immutability of God, appears conspicuous from his nature and perfections. We can see no propriety in believing in the infinite goodness, wisdom and power of God, and his gracious designs towards the human family, without conceding also to the idea of his immutability. A Being infinitely wise, very evidently cannot be subject to the least change of mind. That God is immutable, we have the express testimony of inspiration. "Saith God, through the medium of his servant, the Prophet Malachi, 'I am the Lord, I change not.'—Mal. iii. 6. As God is unchangeable, the love which he sustains towards his intelligent creatures is not circumscribed to any period, age or dispensation. Some have presumed to say, that God hates sinners. That God loaths and abhors sin, with a perfect hatred, will not be denied; but this is no argument against the immutability of his love and good will to mankind, the workmanship of his hands. Did not our first Parents sustain the character of sinners, when God made a manifestation of his love to them, and their posterity, in declaring to the serpent that "the seed of the woman should bruise his head?" Most assuredly. When God sent his son into the world, to suffer and die for all men, they certainly sustained the character of sinners. God is unchangeable in his covenant of grace. This was made with Jesus Christ, and stands fast with him. The immutable love of God to his people appears very conspicuous from the eighty-ninth Psalm and verses 23, 34, inclusive. It is acknowledged by some, that God chastises his rational offspring in this world with a view that it may terminate in their profit, subduing the native enmity of the heart, and leading them to true and unfeigned repentance. But should any die in an impenitent state, say they, then God will not chastise them for their profit; so it appears, from a view of the matter, that in the coming world, the nature of God must have undergone a total revolution. But what authority have any (except their own mushroom authority) to tell of this strange, this alarming subversion, in the nature of that Being, "in whom there is no variableness nor shadow of turning?" No reasonable authority, I am well assured, can be adduced.

Sixthly. A just God and a Saviour. It must be allowed that justice, in the strictest sense belongs to God. He is just as well as merciful. All the attributes of God harmonize together, as has already been stated. Without the attribute of justice, he would be unfit to govern the world, and be the right-

ful Judge of the whole earth. Injustice always proceeds, either from a deficiency of knowledge of that which is right, or an unjust disposition; both of which are incompatible with the benignity of a God. "Shall not the judge of all the earth do right?" God cannot lie; nor can he do the least injury to any of his creatures. "The Lord is righteous in all his ways."—Psalm cxlv. 17. It is not denied that he oftentimes brings his creatures into distress and affliction; yet this by no means proves him to be unjust. God designs afflictions for the eventual good of his people. His ways are the assemblage of infinite graces. God's terrible things are all in righteousness, and even his strange work of judgment is fraught with mercy. Adversity and prosperity, strewed in the paths of rational, intelligent creatures, proceed from one and the same benevolent source. It is for the want of a proper knowledge of the true character of God, that any should ever deem him a hard master. Superstition mistakes the God of justice for the God of cruelty. Says the immortal Pope, alluding to superstition,

"Fear made her devils, and weak hope her gods;  
Gods partial, changeful, passionate, unjust,  
Whose attributes were rage, revenge or lust."

As superstition so forcibly predominated, in the ancient Heathen world, well may we account for the long catalogue of Heathen gods in their mythology; their absurd rites, severe laws and tyrannical customs. Happy had it been for Christianity, had superstition been confined to the Heathen world. This superstition has more or less prevailed, in every age in the Christian world; therefore we can well account for those strange and absurd ideas, which many have imbibed, relative to the Almighty, especially of his unmerciful wrath and cruelty, which, say they, will be inflicted by him, on a vast portion of the human family, to the interminable ages of eternity. It is believed by some, that it would be just in God to damn the whole human family to all eternity. I would then ask, how can he, upon this principle, save any? Can he do two things, in diametrical opposition to each other, upon the plan of justice? Certainly not. God can save the whole human family, perfectly consistent with justice, so that, it may in truth be said, as our text informs us, that he is "a just God and a Saviour." How is it possible for any to account for the great work of redemption, wrought by Jesus Christ, the Son of God, on any other plan, than that he should "see the travail of his soul and be satisfied?" It is often said by limitarians that God is just as well as merciful, and therefore, say they, he cannot consistently save all mankind. How can we account, say they, for all the threatenings of God against sinners, if all be made finally happy? To which, I answer, if but one sinner should be finally saved, out of all our race, we have all God's threatenings to account for, as much as if all were saved. This you may see, my hearers, unless you shut your eyes, against the truth, in wilful blindness. "Jesus Christ is the propitiation for our sins; and not for ours only but also for the sins of the whole world." "He was made under the law to redeem them that were under the law." It is still argued, that if there should be any who will not be brought to repentance in this world, that it cannot be consistent with justice to save himself and them, in another world. All mankind will sooner or later be brought to repentance. God is the same in all worlds, and will eventually do all his pleasure. It was the good pleasure of God that Christ, his Son, should "be exalted as a Prince and a Saviour, to give repentance to Israel and remission of sins," which plainly shows to us, that the doctrine of the remission of sins, should be preached by Christ's ministers as extensively as the doctrine of repentance. The middle wall of partition once existing between Jews and Gentiles, is positively declared, by St. Paul to be broken down, and of course, Israel, in a



gospel sense, comprises the whole human family. "God is not the God of the Jews only, but of the Gentiles also." It is then, most assuredly, perfectly compatible with justice, that all men be eventually brought to the knowledge of the truth and be saved.

TO BE CONTINUED.

FOR THE CHRISTIAN INTELLIGENCER.

### THE SECOND DEATH.

Mr. Editor—I noticed in your paper of Jan. 31, a request of A. R. communicated through S. W. soliciting an explanation of those texts in Revelations, which speak of "the second death, or lake of fire and brimstone, and of the characters, who have their part in the same." Presuming, as I do, that your time must be greatly occupied in conducting the publication, I have thought, that if it should be agreeable to you, and would give no offence to your united querists, I would take the liberty to bestow a few remarks upon those texts, in reference to the request.

The gentlemen will excuse me for consulting great brevity, as the full consideration of the subject suggested, must occupy more of your room, and more of my own time, than you can afford or I can spare. A. R. thinks that, "those passages are the greatest hindrance to a belief in the final restoration of all intelligences." It shall then be my object to endeavor a removal, in some measure, of those difficulties from their minds.

I shall divide the subject in the following manner: showing 1st, That the texts referred to are *figurative*. 2d, The erroneousness of the opinion generally entertained of them. 3d, Their probable signification.

1st, "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found, written in the book of life was cast into the lake of fire." You will concede, undoubtedly, that to take this text *literally* would render it, altogether, inconsistent; for death and hell, *hades* (meaning the grave) are not personal existences. Neither can the "lake of fire" into which death and hell and whosoever was not found written in the book of life, were cast, be understood literally, any more than the objects cast into it. No one would pretend to hold to that absurdity; of death, or a grave, (into which the mortal body was deposited,) being conveyed to another world and there cast into a literal lake of fire. But I must be brief.

2d, The common opinion of these texts we believe to be this: That hell, is itself a lake of fire in another world, into which, at the general judgment, all, whose names are not found written in a certain book, called the book of life—(such as the fearful, the unbelieving, the abominable, &c.) shall be cast, to be tormented as long as Almighty God sits upon the throne of Eternity. This wretched situation is supposed to be the second death. But do you find so plain a description of the second death, as this, in the Bible? You do not. Do you read there that their misery is to be endless—or indeed that they are to be miserable at all? Certainly not. Where then is it to be found? We fear it is to be found in that heap of superstitious errors, which has been invented to supply God's deficiencies.

Beside, if we are to be understood by *hell* a place of endless misery, "the whole passage, says Doct. Campbell, is rendered nonsense. *Hell* is represented as being cast into *hell*," or, as the learned Balfour observes in his valuable work, (from a perusal of which you will be likely to derive much satisfaction and instruction,) "They must either give up the idea that *hell* is a place of eternal misery, or that the lake of fire is. To say that both are places of eternal misery, makes the bible speak of two such places: and makes John say that *hell* is cast into *hell*, or one place of eternal misery, is cast into another place of eternal misery." But again: to suppose that the lake of fire is in another world, instituted as the place of eternal punishment for "all liars," proves too much, and therefore proves nothing; for "all men are liars," and if it proves any thing, it proves that all men will have their part in eternal misery. And the other characteristic descriptions therein had, are as universally applicable also. Moreover, if an eternal existence in misery, can be called a *death*, I acknowledge myself ignorant of what a *solecism* is. Death is explained to be an extinction; but can that be extinct, which is to continue eternally? But admitting this to be a *second* death, I would ask, as Rev. Mr. Balfour inquires, what is it second to? It is not second to any thing which ever took place like it before; the first death is maintained to be the decease of the body, when its faculties become incapable of pain or knowledge; but this is too much unlike it, to be ranked as second to it.—There may be a first war and a second war, but there must be a sufficient analogy between them, to authorize the giving to them the same denomination; but here there is no analogy.

Furthermore, remark the language in the 10th verse of the 20th chap. "And the devil that deceived them (who? "The nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle") was cast into the lake of fire and brimstone, where the *beast* and the false prophet are, and shall be tormented, *day and night*, forever." Where was the devil taken from, when he was cast into the lake? Was it from *hell*, where he is said to reside? It is said that *hell* and the lake are one and the same place. But what kind of a *beast* was it, who was there before the devil; and who is the false prophet? Again, are "*day and night*" reckoned in eternity? Are they not divisions peculiar to time?

I have mentioned these things, and proposed these queries to lead you to see the gross impropriety of understanding these

texts to denote, what it is commonly supposed they signify.—Not being at liberty to occupy any more time upon this subject at present; and having composed these remarks in great haste, you will pardon me for dismissing it at this time, with the assurance, that the *third* particular will be attended to at a future day, when I have more leisure to attend to it than I have at present.

ORIGEN.

FOR THE CHRISTIAN INTELLIGENCER.

### CHRISTIAN OPITULATOR—NO. 13.

In this number, we shall proceed to collect some scripture evidences in favor of our past conclusions. The scriptures, it will not be doubted, recognize all men as alike helpless, in respect of effecting their own eternal salvation. Hence the necessity of sending a Saviour to deliver them from that state, into which they had fallen too low to retrieve their steps. God, it is said, looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are all together become filthy, there is none that doeth good, no not one. In man was no help found. In this situation of the human family, God was moved by his infinite benevolence and tender compassion, to pity them. "He saw us together in our blood, and said LIVE!" He saw that, there was no arm that could save; that there was no Intercessor, and *his own arm* brought salvation. Accordingly, he commissioned his son, Jesus Christ, clothed with all power in heaven and in earth, to do and finish the great work of universal salvation: He appointed him to be the *Saviour of the world*.

That no one may say, we assume too much in this respect, we will just inquire: Did not Christ come into the world to do a work? Was not that work, to effect the Father's will? Heb. x. 7—"Lo, I come (in the volume of the book it is written) to do thy will O God." Again, in John, "I came not to do mine own will, but the will of him that sent me." Thus, it appears as plain as language can make it, that the object of Christ's mission into the world, was to do the will of God. This being settled, it naturally follows, that we proceed to inquire: What was the will of God, which Christ came to effect? This is an important question; and its answer must decide the truth or falsehood of the doctrine we profess. Let us then, retreating from the creeds of men, recur "to the law and the testimony" and see what that says in answer to the important query: what is the will of God, which Christ came to effect? "I came to do the will of him that sent me; and this is the will of him that sent me, that of all which thou (the Father) hast given me, I should lose nothing, &c. Again, "God will have all men to be saved." Again, "Having made known unto us the mystery of His will which he purposed in himself according to his good pleasure, viz. that in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven, and which are on earth, even in him." Thus far we have sufficiently proved to all, upon whom unimpeachable evidence can have any effect, that it was the will of God to save all men; or, to gather them into Christ; and that it was the object of Christ's mission to effect it. Will any one then say that Christ did not come to effect an universal salvation? Let not our phrase offend you, gentle reader; it deserves to be seriously considered. Who will say that the object of Christ's mission was to effect a partial or limited salvation? Since, then, none would dare to assert it, we conclude, however unpleasant it may seem to some, that Christ's business into the world was to effect universal salvation. Let us then inquire again; Will Christ succeed in effecting the object of his mission, or will he not? Thus far we have only shown that Christ wished to have universal salvation true; we now shall appeal to the testimony to see if he has made it so, or not. Well then; did Christ succeed in performing the work assigned him by his Father to do? Harken candidly to Christ's own words, "Father I have finished the work, which thou gavest me to do." Again. Upon the cross he averred in language of eternal truth, "IT IS FINISHED!" O God! canst thou forgive thy children, for having contended in the face of these heart-animating declarations, that the work is *not* finished; that it is

yet all uncertain; and depends upon men yet to "finish" "that work," which his Saviour has declared to be completed? Choose ye, friendly reader, whom you will believe—God or man. No longer impugn his sacred character by doubting his veracity. Hear; believe; rejoice; obey.

If we know any thing about demonstration, nothing can be more positively certain, than this: That, God willed to have all men saved; that Christ came in obedience to this will to save all men; and that being vested with "power over all flesh," that he should give eternal life to as many as the father had given him (even the heathen and the uttermost parts of the earth) he has "finished the work" and made the salvation of all men certain. What great crime is there then, in believing the doctrines of universal salvation? Nay rather, we should say, what *virtue* is it *not*? It is calculated to raise the affections to the great author of our existence and of our salvation: It is calculated to cause us to love him who first loved us; and loving him, to influence us to keep his commandments. "If ye love me ye will keep my commandments." ORIGEN.

### PRACTICAL.

FOR THE CHRISTIAN INTELLIGENCER.

### SKETCH PREACHER—NO. 8.

Matt. ix. 13.—I am not come to call the righteous but sinners to repentance.

HAVING in the former number offered some reasons why Jesus did not come to call the righteous, and why he did come to call sinners, we proceed to notice the means used to enforce genuine repentance upon those who were the proper subjects of it. These were of two kinds—judgments and mercies. He acted both upon the fears and the hopes of the human heart. In language truly alarming, he announced the fearful consequences which attend a sinful course, and arrested attention by placing them full in view of the guilty crowds, who were bringing upon themselves "wrath, tribulation and anguish." O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. Matt. iii. 7, 8. Again, "Except ye repent ye shall all likewise perish." Luke xiii. 3. These passages were not designed to encourage the continuance of prevalent habits, nor to tranquillize and soothe the feelings of transgressors; but to arouse them from their stupor, and impress upon them a deep conviction of impending ruin, unless averted by a change of conduct. Fraught with terror, they were intended to produce a pause, and to awake reflection among those who were thoughtlessly hurrying in the chase of illusive pleasures and criminal gratifications. They denounce in a summary way, the sum of sore calamities which habitual iniquity heaps upon its miserable votaries. "Except ye repent, ye shall all likewise perish." What the Saviour here says to one, he says to all, who "have sinned and come short of the glory of God." Who can read this declaration, and believe that it was uttered by "the faithful and true witness," that it fell from the lips of Him, who "spoke not as the scribes, but as one having authority," and not feel a thrill of alarm through every region of the heart? Who, under its electric influence, can avoid rousing from his lethargy, and asking in the language of the astonished disciples of old, "Lord is it I?" To perish, in the most favorable acceptance of the term, is a fearful doom, a calamity too tremendous to admit of entire description. It implies lingering and progressive sufferings. Who is prepared deliberately to follow a course which exposes him to so frightful a catastrophe? Who is so infatuated as to say, "I am determined to pursue my guilty gratifications, to roll sin as a sweet morsel under my tongue, though I perish, and that without remedy." This term it is true, is used in the scriptures, to express different things; but no one of them is desirable. The heart shudders with horror, and revolts at the very thought of being the subject of the least disastrous among them. Our limits however, will permit us to notice those only about which there can be no dissonance of opinion.

1. The term implies the dissolution of natural life. When Esther was about to go in unto the King Ahasuerus, in a way which was "not according to the law," she said, "So will I go in, and if I perish, I perish." Esth. iv. 16. Death was the penalty of entering into the presence of this monarch, without conforming to prescribed rules of admittance. To perish signifies in this place, to suffer an ignominious death. It also imports death in Jonah i. 6. "What meanest thou O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not." What multitudes have come to a premature grave by sinful indulgences. "The soul that sinneth it shall die." The natural tendency of sinful habits is to shorten the period of human life. The slaughtered victims which cover the battle ground of the warrior, are but so many monuments of the destroying influences of sin upon mankind.—"Wars and fightings come of sinful lusts, which war against the soul." How often has sin imbrued the hand of man in the blood of his fellow-man? How often have the sacred cords, which bind together the nearest kindred, been cut by this fell destroyer, with a stroke which carried death to the bosom once



tenly beloved and cherished? By habitual wickedness we are all exposed to become the victims or the perpetrators of these horrid deeds. Repentance and amendment of life open an easy passage through which we may make an infallible escape.

2. To perish, in a very common acceptation, signifies to wither away and come to nothing. And how many instances of the wasting nature of sin does experience throw in our view? How many fair reputations, and healthy constitutions have withered away under the corroding power of vicious habits and courses. The votaries of intemperance, dissipation, and sensuality are so many beacons to warn us to shun the causes of their misery and ruin.

3. It imports the pains and inconveniences of hunger and nakedness. Said the prodigal son, "How many hired servants of my father have bread enough and to spare, and I perish with hunger." Luke xv. 17. And what hosts are now treading over the footsteps of this wretched sufferer? What multitudes are yearly stript of their raiment, and deprived of their "daily bread," by yielding to sinful temptations? How many ample fortunes are squandered away "in riotous living among harlots"? How many amiable wives, and lovely children are, by the wickedness of their unnatural husbands and parents, thrown naked and penniless upon the capricious charity of the world? What numbers of sons and daughters, once the pride of their parents, and the delight of their kindred, are this moment, with blighted reputations, and grief-worn hearts, reiterating the mournful language of this prodigal? "I perish with hunger." These are some of the dreadful consequences of habitual sinfulness. Many would add the certainty, or at least, the probability of a more terrible calamity in the world to come. But we choose to insist upon those facts only which are visible, and may act upon every mind. That sin exposes us all to the foregoing inconveniences and torments, we are certain. We have evidence of the fact, both from scripture and observation. All these however, are not sufficient to bring "sinners to repentance." They can only alarm and arrest attention. Hence mercies, the second kind of means, are necessary. "Repent, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Acts iii. 19. "Repent ye, for the kingdom of heaven is at hand." Matthew iii. 2. "The goodness of God leadeth thee to repentance." These lenient means render the call efficacious. They wake the hopes of the sinner, and eventuate in that faith, which "works by love and purifies the heart." They engage the affections of the soul. When the attention of the guilty, miserable sinner is arrested, by the terrors with which his iniquities have surrounded him, the voice of mercy gently strikes upon his ear and penetrates his heart; the eyes of his understanding are opened to view his Maker's goodness, to behold the tender compassion and faithfulness of his Saviour, and he melts into penitent sorrow for sin and love of holiness. Hence mercy completes the work of a sinner's repentance and salvation. Lastly, We briefly notice the nature and result of this call. It is ultimately efficacious. To say Christ calls ineffectually, is to cast a stigma upon his character. A call that is not heard is in effect no call at all. Were half our children deaf, we should order the servant to call them louder than those who are blessed with a ready power of hearing. Sinners are deaf, and the servant of God will call loud enough to be heard by them all. We should remember that he can speak as with "the voice of seven thunders." He declares, "They shall hear my voice, and there shall be one fold and one shepherd." John x. 16.

The result then will be the complete triumph of the Son of God. He will "finish the work, which the father sent him to do," and thereby prove himself a faithful servant. How absurd to suppose that a conviction of failure in this glorious undertaking will induce sinners to repent. But he "will not fail nor be discouraged." He will "finish the transgression, and make an end of sins." He will "see of the travail of his soul, and be satisfied" in the penitency and happiness of a world. He is exalted at the right hand of God, "to be a prince and a saviour, to give repentance and remission of sins." And we have no reason to doubt of his success, for he has the treasures "of wisdom and knowledge, all power in heaven and in earth," and his love for sinners is stronger than death. While therefore we deplore the past follies of our lives, and exercise "godly sorrow" for all our sins, let us "look unto Jesus, the author and finisher of our faith, for he is the way and the truth, and the life."

#### FAITH.

Faith, that fruitful parent of all other graces, can never be too carefully cultivated and improved. It is the source of pleasure, the lamp of wisdom, and the soul of virtue! It is that mysterious ladder by which the soul ascends to heaven, and heaven descends to it; by which joyful correspondence is continually held between it and its creator. Faith is that celestial pleasure that purifies the soul from dross and pollution: and opens in it a new and glorious scene, gilded with the ineffable brightness of the Deity, adorned with the inconceivable delights of blissful eternity, and enriched with ravishing hopes, desires, love divine and joy unutterable.

"Scorn the world, abandon folly,  
"Purchase faith, that glorious treasure;  
Faith is wisdom, wisdom virtue,  
Virtue faith, and faith is pleasure."

FOR THE CHRISTIAN INTELLIGENCER.

#### TO "NAZARENUS."

DEAR SIR: Having perused with much attention your last communication, addressed to me, I must according to promise, either object to your views of the Lord's Supper, or concede to them. It is with some reluctance I do either. Not, however, because I am unwilling to do right: but I am distrustful of my ability to judge accurately upon this important, and, in some respects, difficult subject. Many queries arise in the mind, which require satisfactory answers. But I must acknowledge the most weighty objections which I had cherished in reserve, have been anticipated, in the course of your arguments, and removed. Not doubting, from your ingenious and argumentative articles upon the subject, that you are the friend and patron of pure and undefiled religion before God and the Father, I can with more pleasure concede to your general views concerning the Supper, however widely you may depart from popular opinions.

But still I would suggest the expediency of continuing the celebration of the Supper in churches where it has been observed, as a means of quickening the participants to a sense of duty, at other times. To this course, as a matter of expediency, I conclude you would not object, inasmuch as you say, in your last communication,—"I am not disposed to deny to a Society the right of enacting what ordinances, rules and celebrations they may think conducive to the general welfare of the members, within their respective Constitutions." That too much importance and sanctimony has been attached to the institution of the Supper, I think you have demonstrated. It is my humble prayer that your ingenious and conclusive arguments may be instrumental of much good. Having accomplished the object you proposed, and, as I believe, much to the satisfaction and instruction of your readers, I sincerely hope you will not fail to offer remarks, illustrative of many other difficult subjects, through the same medium, by which we have been favored with your past essays.

PETRUS.

#### CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, FEB. 28, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

#### REPLY TO "BEREAN."

In compliance with the request which was sent us from "Berean," we proceed to offer some remarks on the nature and tendency of Judas' repentance, and to assign reasons for believing that he was not "doomed to a state of endless misery."

1. Judas was an apostle of the Lord Jesus Christ, and in common with others of the same vocation, endowed with the power of miracles in the name of his Master. Matt. x. 4, 5. Though he afterwards turned traitor, and "had a devil," he was not worse than Peter, who denied his Lord, and was called "Satan."

2. The sinful Judas repented of his iniquity, and evinced the sincerity of his penitence by returning the money which he had unrighteously received; frankly confessing his own guilt, and bearing decided testimony to the innocence of Jesus: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood." Matt. xxvii. 3, 4.

To contend that Judas was insincere and hypocritical, in his penitence, appears to us preposterous in the extreme. The silence of the evangelist on that subject ought to teach the condemners of Judas more modesty, than to be so much wiser than what is written; and the proof of reformation in his bringing back the thirty pieces of silver and making so frank a confession of his guilt, is decidedly against the charge of insincerity. Let us see equal evidence of evangelical penitence among professors at this day, and they will be above the allegations of dissimulation.

3. Though we should admit that Judas committed suicide, or "hung himself," we should not be justified in saying he

was doomed to endless misery; because no such declaration is contained in the account concerning him. If the evangelist, who recorded the fact above admitted, viewed the conduct of Judas, in the light that modern divines do, would he not have said, "He cast down the pieces of silver in the temple, and departed, and went and hanged himself," and *was sent to endless torment*. But no such thing is declared; therefore, no such thing was intended.

It is probably known to many of our readers, that Dr. Clarke, and others of great erudition, maintain, that the phrase "went and hanged himself," is a forced translation of the original. The rendering should be that, he *was suffocated with grief*; which would better harmonize with the account given in Acts, i. 18. But be that as it may, one of the following things is evident, viz. If Judas committed suicide, either he was so overcome at the sight of his Master in the hands of his enemies, as to be incapable of acting with due responsibility, or the circumstances in which he was placed, so mitigated the offence, as not to render it a subject of particular censure by the divine penman.

We may further observe for the consideration of "Berean," and our readers in general, that whatever may be said by fanatics in religion, concerning the unpardonable sinfulness of suicide, it is never mentioned in the scriptures, as a sin. In the catalogues of "the works of the flesh" and "of the devil," this act is not enumerated. Hence we feel ourselves authorized to consider it, as the effect of some kind of derangement of intellect, rather than of enmity of the heart. In this, we concur with some of the best moral philosophers and christians, who have written on the subject.

4. If, as has been proved, Judas was an apostle of Christ before his treachery, and repented of that act when he saw his Master condemned; if the manner in which he died, is not censured by the sacred writer and no express declaration is to be found of his future, final misery, we have a right to conclude he was a sincere penitent and a subject of salvation: But the premises are true; therefore, the conclusion is just, and Judas was saved through the Lord Jesus Christ.

For a more argumentative and particular illustration of this subject, the reader is referred to the *Christian Intelligencer*, Vol. 2d, page 59 and onward. Let us all beware that we do not betray the cause of the world's Saviour, under circumstances less pardonable than those of the long despised—Judas.

#### "BALFOUR'S INQUIRY."

We take this opportunity to express our cheerful concurrence in the opinion advanced in Rev. Mr. DREW's recommendation of the Rev. WALTER BALFOUR'S INQUIRY, &c. published in this paper. The work deserves general patronage by the friends of truth, both on account of the great importance of the subjects discussed, the able, ingenious and learned manner in which it is written and the correctness and elegance of the typographical execution. Its merits and excellencies need only be generally known to insure it a very ready and extensive circulation. It contains 448 pages, Octavo. The price is to subscribers \$2 00, to non-subscribers \$2 50 cents, in boards.

#### MARRIED.

In this town, by Rev. Mr. Smith, Mr. Arthur M. Small, to Miss Hannah Jordan.

By Elder Rand, Mr. Robert Johnson, to Miss Eleanor Delande. On Sunday evening last, Mr. Charles Phillips, to Miss Mary Ann Wilson.

In Cape Elizabeth, by Rev. Mr. Nason, Mr. Daniel Stevens, to Miss Hannah Carver, of Freeport.

#### DIED.

In this town, on the 16th inst. Mrs. Mary, wife of Mr. Edward Ingraham, aged 35. In her death, a faithful husband and nine children, sustain a great, if not irreparable loss.—Mrs. Ingraham was naturally possessed of a very amiable and kind disposition, and enjoyed the esteem and friendship of all her acquaintance. She endured a long and painful illness with great patience and fortitude, and at last met "the destroying angel" with a smile. Convinced that she had an interest in her Saviour's Love, she was most solicitous that all others might "taste and see that the Lord is gracious." May this bereavement be sanctified to the spiritual good of the family and friends; and may God heal with the balm of his grace the bleeding hearts of husband and children, an aged mother, sisters and relations.

Mary Hobart, daughter of Mr. Charles Rogers, aged 11.—An infant child of Mr. Seba Smith, jr.—Sarah Davenport, daughter of Mr. Anthony Knapp, aged 10 years.



## POETRY.

## ADDRESS TO DEITY.

IN what rich harmony, what polish'd lays,  
Should man address thy throne, when NATURE pays  
Her wild, her tuneful tribute to the sky!  
Yes, Lord, she sings Thee, but she knows not why.  
The fountain's gush, the long resounding shore,  
The zephyr's whisper, and the tempest's roar,  
The rustling leaf, in autumn's fading woods,  
The wintry storm, the rush of vernal floods,  
The summer bow'r by cooling breezes fann'd,  
The torrent's fall, by dancing rainbows spann'd,  
The streamlet gurgling through its rocky glen,  
The long grass sighing o'er the graves of men,  
The bird that crests yon dew-bespangled tree,  
Shakes his bright plumes, and trills his descant free,  
The scorching bolt, that from thy armory hurl'd,  
Burns its red path, and cleaves a shrinking world;  
All these are music to Religion's ear;  
Music, thy hand awakes, for man to hear.  
Thy hand invested in their azure robes,  
Thy breath made buoyant yonder circling globes,  
That bound and blaze along the elastic wires,  
That, viewless, vibrate on celestial lyres,  
And in that high and radiant concave tremble,  
Beneath whose dome adoring hosts assemble,  
To catch the notes from those bright spheres that flow,  
Which mortals dream of, but which angels know.

[Pierpont's *Airs of Palestine*.]

FOR THE CHRISTIAN INTELLIGENCER.

## THE MORALIST—NO. 3.

Among the principal virtues which appertain to human life, *speaking the truth* between man and man, holds a conspicuous rank. Truth, it may be said, is an essential attribute of sound morality; and of course, falsehood is a constituent part of immorality and wickedness. To contrast the different effects and tendencies of the two opposites, just mentioned, so far as relates to the welfare of individuals and of society, in the present life only, would be to run into a prolixity, inconsistent with the limits contemplated in these numbers. It is conceived to be more proper, to advert to facts which are well known, and which must be acknowledged by all men of veracity and candor, if not by the treacherous and evasive in their more sober and deliberate reflections. That plain and artless truth, in the common intercourse of life, is conducive to individual and social enjoyment, can no more be disputed, than that gentle showers and genial suns are favorable to vegetable growth in the vernal seasons. To the reflecting part of community, the ground I have assumed, must appear tenable and indisputable. The statements on which I propose to build the moral edifice, will be *axiomatical*. The object in adducing the maxim concerning truth and falsehood, is not to effect theoretical, but practical, purposes. Why should so many neglect this immovable pillar in the temple of moral excellence? Or why refuse to build intellectually, on a foundation of imperishable adamant?

Humiliating in the extreme is the consideration, that while the common sense and judgment of mankind, so decidedly preponderate in favor of truth, that even those destitute of veracity, exert themselves to the utmost, to impose falsehood, in the garb and with the appearance of fact, yet, too unfrequently the mind, the heart, remains uninfluenced by its divine excellence.

To correct the abuses and vices which prevail in relation to this principle in the doctrine of human duties, we must begin at the cradle of innocence; and not only habituate the lips of the rising generation to the mere declaration of truth, but impress a sense of its divinity on the powers of moral susceptibility. Let parents, and instructors of children, duly appreciate the importance of this subject, and connect with it the demi-omnipotence of example, and an improved race of intellectualists would do honor to the Creator's works below. The seeds of false-

hood and prevarication not being sown; or the first shoots of such vices, however produced, being plucked up by the hand of parental and guardian care, the world would appear like a well cultivated garden, and intellectual flowers emit the perfumes of morality and virtue. The pernicious habits which too often bind them as with massy bars of iron, would be prevented, by having the loins girt about with truth.

The infant mind should be accustomed to the intemperance of undissembled facts, and all instructions be sanctioned by the authority of example. While our children are reared, holding evasion, falsehood and deception in habitual detestation and contempt, let them be instructed to admire and love the very nature as well as name of frankness and truth.

Of those who undervalue the system of sound morality, be it inquired; How can religion and piety be promotive of human happiness on earth, while truth is regarded as a subject of convenience, instead of intrinsic, moral excellence; and pious frauds and misrepresentations, are at least practically countenanced, though theoretically denounced? With an ardent unyielding desire to contribute to the common felicity of community, regardless of sectarian distinctions, I will devote a portion of my time to the commendation of the principles of morality. N

## MISCELLANEOUS.

FOR THE CHRISTIAN INTELLIGENCER.

## "BALFOUR'S INQUIRY."

Rev. Editor: I wish, through the medium of your paper, to call the attention of the public in general, and of our brethren in particular, to that learned and valuable book, entitled "AN INQUIRY INTO THE SCRIPTURAL IMPORT OF THE WORDS SHEOL, HADES, TARTARUS AND GEHENNA; ALL TRANSLATED HELL IN THE COMMON ENGLISH VERSION." By the REV. WALTER BALFOUR, of Charlestown, Mass. The work is in reality a *standard one*, and deserving a very general patronage. And I have no doubt, could such as are seeking for information, and value a rich intellectual repast, but have an opportunity to become acquainted with its merits, there is no town in the State in which it would not be possessed. Considering the great expense which, I understand, Mr. Balfour incurred by conferring such a favor upon the community, I take the liberty of recommending to our brethren who desire their own improvement, and are willing to reward merit, to procure the work.

WILLIAM A. DREW.

FROM THE CONNECTICUT (NEW-HAVEN) HERALD.

## NEW WAY TO EVANGELIZE.

One of the Indians educated at the school in Cornwall has lately been married to a respectable young white female of that place, and a few days since passed through this town on his way to the South. He is said to be of the Cherokee or Choctaw tribe, and of full blood. The marriage took place without the consent of the father and other connections of the young lady, who are stated to be of respectable standing in society, but was effected through the instrumentality of the mother and her advisers, who has thus thrown her child, at the tender age of sixteen, into the embrace of this son of the forest, scarcely redeemed from his native wilds, and destined again to mingle with the tawny herd from which he is descended. The names of the parties are not given, but we are informed that the father is a native, and formerly a respectable inhabitant, of this city. We deem this an act so repugnant to the moral sense of a decent community as to be worthy of public and general reprehension, especially as it is said three other marriages of the same nature are now in contemplation. It is the result of a course of conduct towards these sables and blacks, which divested of an ultimate though very precarious object would disgust the meanest citizen, and throw its perpetrators out of the pale of respectability and decency. The Indians and negroes at Cornwall, it is stated, are treated with more marked attention and respect than the common citizens, or the sons of worthy and reputable farmers—"the females in that place ride and walk out with them by night and by day—spend evenings with them—invite them to tea parties—correspond with them—suffer themselves to be complimented by them—in short, receiving them as the most favoured gallants and beaux—while young men of the town, poor white boys, are often cast into the shade by their tawny rivals." These advantages coupled with the personal at-

tentions of their superiors, strangers and others, so strongly calculated to fan, to flatter, beguile and decoy the heart of a young and inconsiderate girl, form the only apology for the unnatural connection, by creating an impression that an association with characters so highly praised, and so much carressed, though of a different colour, would not after all be so very unpleasant. This must be a state of society by no means enviable. The waywardness of youthful fancy, in opposition to common sense and the sterner dictates of judgment, under such impulses, may often bring a pang to the parents bosom, who may be brought to endure the mortifying reflection that a daughter of his love and the child of his hopes is to become a nursing mother to a race of mongrels or mulattoes.

## A LETTER

Of PLEBIUS LENTULUS to the Senate of Rome, describing the person of JESUS CHRIST.

It being the usual custom of Roman Governors to advertise the Senate and people of such things as happened in their Provinces, in the days of the Emperor Tiberius Caesar, Plebius Lentulus, President of Judea, wrote the following epistle to the Senate, concerning our Saviour.

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God—he raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders both love and fear—his hair of the color of a chesnut full ripe, plain to his ears, whence downward it is more orient, curling, and waving about his shoulders. In the midst of his head is a seam, or partition of his hair, after the manner of the Nazarites—his forehead plain and very delicate—his face without spot or wrinkle, beautified with a lovely red—his nose and mouth so formed, as nothing can be reprehended—his beard thickish, in color like his hair, not very long, but forked—his look innocent and mature—his eyes grey, clear and quick.—In reproving he is terrible—in admonishing, courteous and fair spoken—pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh—but many have seen him weep. In proportion of body most excellent—his hand and arms most delicate to behold. In speaking very temperate, modest and wise. A man, for his singular beauty, surpassing the children of men."

Bishop Hoadly next entered the lists of controversy with Bishop Atterbury, respecting the tendency of virtue and morality to promote the present happiness of man. In a published sermon, Atterbury had maintained, that, if there were no life after the present, the condition of man would be worse than that of the brutes, and that the best men would often be the most miserable. Hoadly considered this a dangerous doctrine, and opposed to the nature and true dignity of virtue. He proved it to be a sound position in morals, that virtue will always be in some degree its own reward, and that, under any conditions of human existence, the best men will be on the whole the most happy. The controversy took a wide range, and several of Atterbury's sentiments were attacked as unscriptural, and inconsistent with themselves. In short, there were but few points of agreement between these eminent men. They disputed on passive obedience, and other topics peculiar to the religious and political state of the times.

A Catholic missionary, who has gone to Missouri to convert the Indians, (into bread and cheese,) states, "I received at St. Louis a visit from the chiefs and warriors of one nation. They almost jumped for joy, hearing that we intended to fix ourselves among them."

No doubt our protestant missionaries will envy this Catholic priest for his apparent good fortune. As money or peltries may be drawn from the nation, I suppose an opposition will soon be set on foot by our money-making yankees. It is very clear that the Indians will be no more disposed to act justly, after becoming acquainted with all the mummery of catholicism, than they now are. And it is quite as clear that the priest will pocket every thing for "gospel purposes," that he can place his hands upon. This is converting poor Indians into—any thing but christians.—*Plain Truth*.

"DESCRIPTION OF THEBES IN PALESTINE"—Under this head, Mr. Willis, of the "Boston Recorder," has given a long and not uninteresting extract from the journal of Messrs. Fisk and King. We have never before heard of Thebes in Palestine.—There is a Thebes west of the Nile in Africa, the ruins of which Mr. Fisk describes. Unless our ancient and modern geographers are all in the wrong, there neither is, nor ever was a Thebes in Palestine. Mr. Willis ought to be instructed in the use of maps, by his friends Morse and Parish.—*Ibid*.

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